The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 28.—Vol. V.] LEXINGTON, KY. WEDNESDAY, JANUARY. 14, 1829. [Whole No. 236

TERMS OF THE LUMINARY.
Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year
All subscriptions to continue till paid up.
All Communications must be post paid.

RELIGIOUS.

For the Western Luminary.

THE ANXIOUS SEAT, &c.

We have noticed with feelings of astonishment and regret the following statement made in a letter from Louisville, Ky. inserted in the Christian Advocate and Journal of New York, for Aug. 1st, 1828: "If experimental and practical religion is advanced in proportion to the increasing wisdom and management of the ministry, great things may be expected. Some who used to think the Methodists departed from Gospel order when they received unconverted members into the Church, are now admitting members with less appearance of regenerating influence than our system would admit. Anxious seats are provided and when any persons venture to set on those seats, to which they are generously (sometimes pressingly) invited, it is considered an evidence of their qualification for [illegible] to believe that they are regenerated, and that they shall never fall from grace," &c. This is a very serious charge against the "ministry" of the Presbyterian denomination, for no other could have been intended, as no other ministry was in the practice of using anxious seats, as we believe, in the management of the revival in this country. In the Western Luminary of Sept. 18th there appeared, as we thought a very plain, judicious, and correct representation of the use and intention of anxious seats, as well as a direct and positive denial and refutation of the above charge. It appears, however, that the Editors of the Christian Advocate are not satisfied with this refutation, and have identified themselves, in a measure, with their Louisville correspondent, by appearing anxious to sustain him in his gross misrepresentation. "We therefore, (say they) relied on the accuracy of his statements, and shall do so until we have something more weighty to set them aside than what is contained in the article before us," alluding to the article in the Luminary.

Whether the statement we make shall be "more weighty" in the estimation of these Editors we cannot tell. Nor do we feel much concern about it, as it respects them and their famous correspondent. We are willing to leave them both before the bar of the public. But we think it due to ourselves, having been actively engaged in the revival in Kentucky, and having a tolerably correct and extensive knowledge of its rise and progress, and of the manner in which it has been conducted both at home and abroad,—we think it due to our cautious hesitating brethren at a distance who have felt concern for the interests of religion in Kentucky, lest we might fall into disorders, &c. similar to those of former times;—we think it due to a young brother, from a neighboring state, who was an active co-adjutor with us, and an eye witness of our proceedings, and who hath stood forth as the advocate of our cause in the Luminary against misrepresentation and calumny;—yea, we think it due to truth and honesty, to God and conscience, to declare solemnly and unequivocally that the charge respecting the "qualification for Christian fellowship," of those appearing on the anxious seats, of their being "taught to believe that they are regenerated," &c. is a most *shameful and groundless accusation*—a *gross misrepresentation, if not a wilful calumny.* And to this declaration many more of our ministerial brethren of the Synod of Kentucky would subscribe were they present. In justification of this declaration, we appeal to a candid and judicious public, thousands of whom have both seen and heard us address and instruct the anxious, who solemnly separated themselves from the rest of the congregation [illegible] occupied seats, plainly designated, and thereby requested the instructions and prayers of God's ministers and people. —We appeal to hundreds now rejoicing in hope, and enjoying christian fellowship, among the children of Zion, who previously occupied those seats, if ever they were so taught by the "ministry," as charged above. And whether they were not received into "christian fellowship," on examination, and by a public profession of their faith and interest in the Lord Jesus Christ. The Louisville letter writer admits, if we rightly understand him, that the "Methodists" consider it no departure "from gospel order when they received *unconverted* members into the Church." But how he can accuse others for "admitting members with *less*" appearance of regenerating influence than their (the Methodist) system would admit," when they can admit the *unconverted, as such*, of course without *any regenerating influence* at all, is an inconsistency or absurdity which, perhaps, he is better able to explain or reconcile than we are. We are afraid that this writer is *an accuser of the brethren*—a wilful calumniator. Our church does know, and we wish the world to know, that we receive none into the communion of the church, nor are any reckoned in the estimate of our numbers who have not been previously examined as to their experimental religion and admitted upon a *visible* and *credible* profession of their "repentance toward God, and faith toward our Lord Jesus Christ," knowing of no gospel order that authorizes us to receive unconverted members, knowing and professing themselves to be such, into the communion of saints, or the enrollment of church members. Such members as *mere seekers* and professedly unconverted, our church knows nothing of and therefore have none of such character to swell the count of her numbers.

GID. BLACKBURN,
DAVID NELSON.
THOS. CLELAND,
N. H. HALL,
JOHN HUDSON,
SAML. STEEL.
SIMEON H. CRANE.

January 6, 1829.

From the Indiana Rel. Intelligencer.

DAYTON, OHIO.

We learn from a letter received in this place from Dayton, dated Dec. 16th, 1828, that a very interesting revival of religion has recently commenced in the Presbyterian church there. The Rev. Mr. H. from Kentucky, who was on a visit to some friends at Dayton, preached on the Sabbath; but no unusual excitement, at that time appeared. At his request a communion was appointed, to be held two weeks from that day, and on the intervening Sabbath he held a [illegible] at Franklin. This meeting proved the commencement of a revival in that place, and some individuals from Dayton, who were present, returned home rejoicing in the hope, that they had "passed from death unto life." The meeting at the place last named commenced on Friday. Mr. H. preached during the day; but no indications particularly encouraging were witnessed till evening, when, at a prayer-meeting, the Spirit of God was evidently present. Toward the close of the meeting a number of married ladies of the first respectability, who were professors of religion, came one after another, to one of the elders of the church who was present, and in the most earnest and affecting manner, begged his prayers in behalf of their unconverted daughters. The scene was exceedingly impressive. The whole house was immediately in tears. From that time the attention became general. For three or four days in succession meetings were held from sun rise till 9 or 10 o'clock at night. They continued at the time the letter was written, to be held every night. Seventeen persons had then joined the church,—thirteen more had enrolled their names as candidates,—in addition to these not less than fifty were supposed to be still anxious. The subjects of the work were of all ages from 70 down to 9 years. Some of them are persons of high standing and extensive influence in society. Ten or twelve are heads of families, who have already commenced family worship.

PISGAH, INDIANA.

To the Editor of the Intelligencer.

Dear Sir—The Lord seems pleased to continue with us the gracious influences of his Spirit. On a sacramental occasion, the fourth sabbath in last month, in Pisgah congregation, thirteen persons united with the church on examination,—making in all twenty one who have joined this church since our communion in Sept. last. Twenty or thirty others appear to be anxiously enquiring what they must do to be saved, and some few are indulging a hope that they have obtained an interest in the Saviour.

Yours, &c.

J. M. DICKEY.

December 27th, 1828.

HANOVER, INDIANA.

To the Editor of the Rel. Intelligencer.

Rev. & Dear Brother,—I had not intended to trouble either yourself or the public with any further notice of the state of religion in our church: believing that much harm has often been done to the cause of Christ, by publishing to the world little excitements under the imposing head of *Revivals of Religion.* Your recent remarks on this subject have, however, induced me to make the following communication.

We administered the sacrament of the Lord's supper on the 5th sabbath of November, at which time twenty individuals were admitted to our communion for the first time on examination; together with six others who had been previously members of other churches making altogether upwards of fifty additions during the last two months.

A few others are known to be anxious, and the general aspect of things is, I think, encouraging. But we have great cause to mourn our barrenness and want of faith and of love and of zeal and of devotion. And if I were not apprehensive that it might be regarded merely as a common place remark, I would ask for an interest in the prayers of the children of God in behalf of Hanover.

Affectionately yours, in the gospel of our common Lord.

JOHN F. CROW.

Dec. 30th, 1828.

ASSURANCE.

Assurance is not to be obtained so much by self examination as by action. The Apostle Paul sought assurance chiefly this way, even by "forgetting the things that were behind, and reaching forth unto those that were before, pressing towards the mark for the prize of the high calling of God in Christ Jesus, if by any means he might attain unto the resurrection of the dead." And it was by this means chiefly that he obtained assurance. "I therefore run, not as uncertainly." He obtained assurance of winning the prize, more by running than by considering.—*Edwards.*

From the New York Observer.

SANDWICH ISLANDS.

Since the cheering intelligence from these Islands which may be found on our first page was put in type, [see Western Luminary last week,] we have been favored with the loan of letters from Miss Patten and Miss Stone, who formed a part of the late reinforcement, to ladies in this city; and have also seen a letter from Mr. Gulick in the Albany Christian Register, and from Mr. Clark in the Vermont Chronicle. We subjoin such extracts from them all, as appear to be most interesting:

From Miss Stone's letter.

November 7th.—We had a tremendous gale, which swept away the bulwarks and our boat, together with twelve chairs. The winds and waves beat upon deck to such a degree as to make the hardy sons of Neptune tremble. But Jesus was with us, and said to the elements, "Be still."

January 18th.—Come in sight of Staten Land, about ten miles distant. it gladdened our hearts to see land once more. A little yellow bird came and lighted upon the stern of the vessel, and then retreated to its native cliffs. We had not been within sight of land before for eleven weeks.

February 19th.—We were alarmed by the appearance of waterspouts. The first which we saw, was coming directly towards us, and very near. A cannon ball was discharged at it, which broke the circle of the air, and it soon disappeared. In another direction were three more. Their appearance was something like that of steam issuing from a steam-boat.

From Miss Patten's letter, May 28, 1823.

On Sabbath, March 30, our eyes were gratified with a view of these shores where we hope to spend our lives in incessant labor to promote the glory of God and benefit our perishing fellow beings. In the evening we had a visit from Mr. Bingham, Mr. Goodrich, and Mr. Chamberlain. "God bless you! Welcome, *welcome* to these heathen shores!" was their salutation,—and the interview was more like that of long separated brethren than entire strangers. The next morning we came ashore, found the brethren standing on the beach to receive us, and were conducted by them through crowds of admiring spectators to the mission house, where, with united hearts, we sung,

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

Gave thanks to Almighty God for past preservation and present mercies, and invoked his blessing on our future labors. Never were missionaries received under more favorable auspices. We were welcomed by Kaahumanu, have the approbation of the young king and queen, and more than twenty four chiefs. Truly "the harvest is great, but the laborers are few" Pray that the Lord may prepare more laborers for this whitening field, and that those who are here may reap fruit unto life eternal. I am more than ever affected with a sense of the misery and wretchedness of the heathen.—Thousands on these isles know not God their Maker, and are unconscious that they must live forever.—The only object of their pursuit is the gratification of their senses.—Many of them spend their time in idleness, and *only* live to eat and drink, and then go down to the grave. The Lord has commenced a glorious work here, but he works by *means*, and a great increase of exertion must be made by Christians, before the inhabitants of these isles can be made acquainted with God's law. Oh Miss P. what an *honor*, what a *privilege* it is, to be a coworker with God in building up his spiritual temple, and preparing jewels to adorn our Redeemer's crown, which shall sparkle with undiminished lustre through interminable ages. My heart exults in songs of praise, that I have been permitted to see the dawn of the Millennium; and I long to see Him whose right it is to reign, come and take the sceptre of the universe, and rule king of nations as he is King of saints. The prospect I have of being useful, makes a residence in this burning clime pleasant, and reconciles me to live and die far from my country and my home.

I am now pleasantly situated with Mr. and Mrs. Richards and Mr. and Mrs. Andrews, at Lahaina. This is a delightful, verdant station, and much more retired than Honolulu.—I occupy the observatory, a beautiful little chamber eight feet square on the topof the house. This little room contains *all* the property I own on earth, which is a single high post bedstead, two trunks, a little table, writing desk and rocking chair. It has two doors, the upper part of each is glass, one opens to the North, the other to the South. From the one in front I have a fine view of the ocean, and first discover the vessels which come into port; from the other, the sloping hills and lofty mountains, covered with verdue up to the very summits, terminate the delightful prospect. Here I am raised above the reach of noise and care, and the privilege of being alone, with God, makes me quite forget that I am a stranger in a strange land. Mr. and Mrs. R. are shining Christians: having so often been tried in the furnace of affliction and persecution, their graces shine with peculiar lustre. I am exceedingly happy in their society,—and with a prospect of progressive usefulness, and approving heaven, I would not change my condition with the happiest princess on earth.

As no earthly happiness is found without some alloy, so this pleasant station has its disadvantages The heat of the sun's direct rays is very oppressive. The trade wind seldom blows here for many hours together. in consequence of the high mountains in the rear of us. The sea breeze, too, is more irregular, and my room in the middle of the day is almost as hot as an oven. We never walk out except in case of necessity, till evening, which is always cool and agreeable. I have taken three excursions since I came here, one to Mr. Steward's garden, another to the site contemplated for the new stone church, and the third on the water in search of coral Mr. and Mrs. Richards, Dr. and Mrs. Judd, who are now with us, and Mr. Andrews and myself, went in a double canoe two miles along side the beach. The coral is found at the bottom of the sea, and you would have trembled to have seen the natives plunge thirty feet into the water and bring it up. They delight in such kind of exercise, and many of them spend the whole day playing in the surf I should like to send you a specimen of the coral, but it would be very expensive, unless I could find a private conveyance. It is beautiful, and would make handsome mantle ornaments. Some of it is white, some yellow, and others of a pink color.

You will be informed of the location of the missionaries by the Herald, I shall only mention that of the young ladies; Miss Stone has gone to reside with Mrs. Thurston in Hawaii; Miss Ward remains with Mrs. Bingham; Miss Ogden, who has been my beloved, confidential and inseparable friend the last six months, expects to go with Mrs. Gulick to Taui. The natives are very much gratified with the idea of single ladies coming to the islands. They say we can pay more attention to the improvement of their minds than the married ladies, who of course must devote much of their time to their husbands and children.

Celebration of the Lord's Supper.

April 1st, (says Miss Stone,) the persons composing the reinforcement were all received into the church, and we celebrated the dying love of our Lord and Saviour Jesus Christ. The circumstance of our being preserved through many dangers, and at last permitted to commune with these our brethren, renders it the most interesting and solemn event I ever witnessed.

From Mr. Gulick's letter, April 26.

The mission is in a flourishing condition,—although, as you will probably have learned before you shall have read this, its agents here still suffer persecution, from men whose corrupt inclinations are partially restrained by its success. The natives are however becoming more decided, and resolute in defending their benefactors. There are said to be more than 26,000 who attend the schools, 12,000 collected into congregations. About sixty members of the church; and as many more, of whose piety they have pleasing evidence.

There are supposed to be about 2000 families, which attend family worship. An instance of a person, professing to seek an interest in Christ, and not worshipping God in his family, is unknown to the missionaries, if it exists on the islands. But they are deliberate, and cautious in admitting them to church fellowship. Brother, could you know the whole history of crimes committed by civilized nations, on the poor heathen, or even the small part, which has come to my knowledge, you would "blush and hang your head" to think you belonged to the species which could be guilty of such conduct. Every kind of deception and cruelty seems to be practised.—I am crecibly informed that some of the traders to the North West coast, have obtained some persons of one tribe, and sold them as slaves to another. Such has been the conduct of foreigners, towards those miserable beings, that they expect nothing but treachery, and cruelty from strangers. The opinion of the brethren is, that nothing can be done for them at present, except at the mouth of Colombia river, and perhaps not even there, unless that should be occupied as a military station. One of our number is, however, to be sent by the first opportunity to explore the coast.

Since my arrival, I have visited Lahania, Kailua, and Kaahaloa.—These stations appear to have received much more benefit from religious instruction, than Honolulu.—This is attributed to the larger number of foreign merchants, residents at this than any other station; and the abrogation (virtually) of the *tabu* on the females, which was effected by Percival. At no other station, I am told, can they be obtained by seamen. And even here it is very disgraceful. Mr. Ely at Kailua has very recently been threatened on this account. But the natives protected him; and after reasoning awhile with his enemies,

seeing their rage abated, he invited them into his house, gave them some refreshment; and they went away ashamed, and returned no more.

But you will naturally inquire after the spiritual welfare of this people. Probably not more than one of a thousand is really pious. But I have not seen a single person intoxicated. And the missionaries have no more fears in trusting them with property than they would have of their own countrymen. And at least in the vicinity of their several congregations, the Sabbath is much more sacredly observed by them; than in most parts of America, with which I am acquainted. Here then we have access to about 150,000 immortal beings, most of whom are "perishing for lack of knowledge," though eager to hear the glad tidings of salvation. Even that salvation in which we rejoice, and through which we look forward to a glorious immortality.

From Mr. Clark's letter, April 7.

Boki was absent from this place (Honolulu,) when we arrived. He returned on Wednesday last. Mr Bingham immediately called on him and informed him of our arrival.—He sent us word, that he should be happy to meet us at Kuanaa's, the commander in chief of the military force of the island. We immediately waited on him with Messrs Bingham and Chamberlain. Boki and the General met us at a little distance from the door, and received us with as much politeness, as tho' they had spent all their days at the court of King George. After we entered the house, we were introduced to Mrs. Boki and other chiefs. The chiefs were dressed in the richest silk, and the house was furnished accordingly. Soon after we were seated, Kaahumanu came in with her attendants, and took her seat with the chiefs. Boki and Kaahumanu each handed Mr. Bingham a line containing an expression of their feelings on our arrival. The following is a literal translation of Boki's letter. It was written entirely by himself, and in a few minutes.—"Love to you, ye missionaries, who have come hither to this place. I am made joyful by you, on account of your arrival here. It is God, doubtless, that has caused you and us to meet together just now. My heart is sorry, that I was residing at another place. Na Boki." Kaahumanu's communication was much longer, and contained warmer expressions of joy on account of our arrival. She concludes by saying, "My heart thanks God for our being now blessed by his causing us now personally to meet together. Good will to you and us all. May our souls be saved by Jesus Christ.—That is the finishing of the thought."

After this interview we all repaired to the Chapel, to attend a stated service in the native language.—There was judged to be at least a thousand persons present; and better attention in an assembly I scarcely ever witnessed. At the close of the service, two couple, neatly dressed, were united in marriage. The whole scene was deeply interesting. I felt that I was richly rewarded for all the sacrifices I have as yet made, as a missionary of the Cross. I forgot to mention, that after the communications from Boki and Kaahumanu were read, a large and elegant Bible was presented to Boki, which we brought for the purpose, and another to Kaahumanu, with an engraving of the Lord's Supper. They seemed pleased with the presents.—Boki wished to know if that book contained the whole of the word of God, and how long before it could all be translated into the native language.

Yesterday was the Sabbath. We had three services, two in the native language, and one in English. At the native service in the morning, the house was crowded to overflowing. It is supposed there were two thousand persons present. This is about the usual number which attend at this station.

June 11.—The young king has returned, and given his formal assent to the settlement of the reinforcement. He is a pleasant lad about fifteen, but rather fond of his sports. He is very much under the controul of the high chiefs, who are all our decided friends. There has been a general meeting of the mission. Agreeably to the request of Mr. Evarts, I am to remain at this station, and preach part of the time in English. Mr. Gulick is going to Taui. Mr. Andrews has gone to Lahaina. Mr. Green expects to visit the N. W. coast, if a good opportunity shall offer. He is going to Hawaii for the present. The physician and printer remain here. The prospects of this mission, I think, were never more flattering than at present. There is a very general attention to preaching and instruction. Books are devoured as fast as they can be printed. The history of Joseph has just been published, and is read with great eagarness. We hope in many cases, that the Spirit of God is giving efficacy to divine truth. We hear from Hawaii that many are anxiously enquiring, what they shall do to be saved. Six persons have just been examined for admission to the church in this place. Others are expected to come forward soon.

AFFLICTION.

Affliction is the school in which great virtues are acquired; in which great characters are formed.

GOSPEL DESPISERS.

Suppose, when the assembled world shall stand before the Judgment seat, each individual waiting with awful suspense to hear his final doom, that the heart searching Judge should summon one of these persons to come forward, and then addressing his pastor, say, "Dost thou know this man?" "Yea, Lord, he frequently attended my ministry." "Didst thou warn him of his sin and danger? Didst thou tell him of my atoning blood? Didst thou explain to him my love, my power, my faithfulness, my justice? If thou hast not, his blood will I require at thy hand; but if thou hast, thou art clear. Speak and give in thy testimony." "Lord, I am conscious that I declared to him all thy counsel, as far as I was able." "Where are the parents of this man? Come forward. Is this your son?" "Yea, Lord."—"Did you teach him, when a child, to read the Holy Scriptures, which are able to make men wise unto salvation? and did you explain to him the only way in which a sinner can be saved?" "We instructed him both by precept and example to fear and honor thee." "Where are the congregation with which he used to assemble? Come forward. Do you know this man?" "Yea, Lord, we often saw him in the house of prayer; some of us sat in the same seat with him; now and then we saw him affected, and if an arrow of conviction had pricked him to the heart, and we are sure that he heard words whereby he might have been saved." Then the righteous Judge, turning to the guilty creature, will say, "Hearest thou how many there are who witness against thee? What sayest thou of thyself? Art thou speechless? Doth thine own conscience condemn thee? Take him away—take him away, ye executioners of my vengeance? bind him hand and foot, and cast him into outer darkness, there shall be wailing and gnashing of teeth."

THE CHRISTIAN ARMY MARSHALLED.

A methodist preacher in New-Brunswick, N. J. on a Bible Anniversary, thus arranged the Christian forces.

I believe, sir, we are on the eve of a general engagement. Now, sir, borrowing the allusion, will you permit me to marshall the christian army on those principles of union I have endeavoured to sustain. Let then, our Bible societies with their auxiliaries be a line of forts established along the enemies' frontier as bulwarks of defence. Let them be military magazines well stored with spiritual weapons and gospel ammunition, general rallying points for the whole army, and strong holds from whence our military riflemen may sally forth on the enemy. Let our Sabbath schools be military academies, in which the young cadets may be trained for the battles of the Lord. Let the tract societies be so many shot houses for the manufacture of that small but useful material.

Having thus, sir, disposed of the outworks, let us endeavour to arrange the army.

Suppose, sir, for example, we begin with the Methodists; and as they are said to be tolerable pioneers and excellent forages in new countries, and active withal, I propose that we mount them on horseback, and employ them as cavalry, especially on the frontiers.

And as our Presbyterian brethren love an open field, and act in concert, and move in solid bodies, let them occuppy the centre in solid columns, and fight according to Napoleon's tactics in military squares, ever presenting a firm front to the enemy. Our Baptist brethren we will station along the rivers and lakes, which, no doubt, they will gallantly defend, and win many laurels in the lake warfare. Our brethren of the Protestant Episcopal Church shall man the garrisons, inspect the magazines, and direct the batteries.

But sir, we want artillery men. Whom shall we employ? The light field pieces and the heavy ordnance must be served. I propose, sir, that we commit this very important department to our brethren of the Dutch Reformed Church: and, sir, may they acquit themselves with a valor worthy of their ancestors, when the proud flag of De Witt swept the sea, and the thunder of Van Tromp shook the ocean. And now, sir, the army is arranged.—We have one great captain, the Lord Jesus Christ, whose orders we are all bound to obey. Our standard is the cross, and onward is the watchword. Let us give no quarter; we fight for death or victory.

At the same time, let us preserve our original order. United in spirit and design, let us be distinct in movement. Let not the cavalry, infantry, and artillerymen, mingle in one indiscriminate mass. Let each keep his proper position, adopt his peculiar uniform, act under his local colours, and fight in his own peculiar manner. Thus shall we act with consistency and vigor, without discomposing each other, or disordering the ranks.

Be tender of the good name of others—so mayest thou find the same tenderness towards thine own indiscretions.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JANUARY 14, 1829.

AGENTS.

Postmasters, and other agents for the Western Luminary, are requested, in remitting money for subscriptions, to be very particular in stating to what persons remittances are to be credited.

SANDWICH ISLANDS.

In addition to the heart-cheering intelligence, in our last, of an extensive revival of religion at Kailua, Sandwich Islands, the christian reader will find in this day's paper, some very interesting extracts of letters from the missionaries, who lately arrived there from the United States. Mrs. Andrews, whose name is mentioned in one of those extracts, is a native of Kentucky, a daughter of the late Revd. Robert Wilson, of Washington, Mason county.

DAY OF FASTING, HUMILIATION AND PRAYER.

It will be recollected, we hope, that the 4th Thursday of this month, has been set apart by the General Assembly of the Presbyterian Church in the United States, and also by the Synod of Kentucky, as a day of Fasting, Humiliation and Prayer. We hope the suggestion in our paper of the 24th ult. by "Kentucky," will be remembered on that day, viz. that the churches of our Lord Jesus Christ, would send up their cries in the ears of the Lord of Sabaoth, for a Revival of Religion in Great Britain.

TRANSYLVANIA UNIVERSITY.

Medical Department—It appears by a Catalogue recently published, that the number of Medical Students at present is 203, from thirteen different states, viz. Kentucky 69, Tennessee 32, South-Carolina 20, Alabama 19, Virginia 16, North-Carolina 14, Georgia 14, Mississippi 9, Missouri 4, Louisiana 2, Michigan 2, Ohio 1, Florida 1.

The Academical Department, is also in a very flourishing condition. The number of students, including those in the preparatory school, is 114.

SYNOD OF CUMBERLAND.

It will be seen by the Report of the state of Religion in the Cumberland Presbyterian Churches, (which we have inserted in this day's paper) that the number of professions during the last year, was, *three thousand four hundred and forty-one.* In our next we shall publish copious extracts from a brief view of Cumberland College, founded by this Synod, near Princeton Ky shewing the rise and progress of that Institution.

COMMUNICATED FOR THE LUMINARY.

Extracts from the Sessional records of the 1st Presbyterian Church, Lexington, Ky

First Presbyterian Church, Lexington, January 3d, 1829.

The Session met, according to previous notice present, N. H. Hall *Moderator*, John M'Dowell, T. T. Skillman Dr. Scott, F. Montmollin, J. C. Todd. Constituted with prayer.

The subject of church members encouraging and engaging in worldly amusements, was taken into consideration. It appeared that at the last stated meeting of the West Lexington Prebytery, one of the Sessions under their care requested an answer to the following questions, viz: "Is it consistent with the Christian profession, and admissable in this church, for members to encourage and permit their children to frequent balls, dancing parties and similar places of amusement? Does it become this Session to notice such things; and if so, in what manner?" The Presbytery answered the above questions at some length in a letter to said session informing them, that such conduct is neither consistent with the Christian profession or admissable in this church, and that it is the duty of said Session to take cognizance of such a course in any of its members.

This Session also believing such conduct inconsistent and inadmissable, and that it is inconsistent, and contrary to the *holy precepts* of the Gospel, for any professor of the religion of Jesus Christ to attend such places. Therefore *Resolved*, that we approve of the *spirit* of the letter of Presbytery on the subject of worldly amusements, and that we will in future, according to the directions therein given, perform our duty.

Resolved, That in accordance with the recommendation of the General Assembly of the Presbyterian Church, and of the West-Lexington Presbytery, we warmly recommend to the members of the 1st Presbyterian Church, Lexington, to exert their influence to suppress the use of ardent spirits in Society.

Resolved, That we recommend to the members of said 1st Church to abstain from all unnecessary visiting, travelling, cooking and worldly conversations on the Sabbath, and that they use their influence to prevent all such profanations of that Holy Day.

N. H. HALL, *Moderator*,
JAMES C. TODD, *Clerk.*

GREENSBURGH, KY.

Extract of a letter from the Rev. John Howe, to the Editor of the Western Luminary, dated Greensburgh, Ky. January 6th, 1829.

Mr. Skillman,—On the fourth Sabbath in Dec. 1828 we had a communion season, commencing on Friday and terminating Monday. On the Sabbath were added to our church 5 adults by profession of faith in Christ. At the close of the communion, there appeared about 30 on the anxious seats. During this process there was an evident appearance of approaching confusion, but Brother Sneed instantly quelled the rising irregularity by soliciting the pious for the moment to heart aspiration to Heaven for the descent of the Holy Ghost, without abating, as I apprehend, one pious feeling. On Monday at 10 o'clock an enquiry meeting was held at Church, when 9 more were added to our full fellowship, 3 of whom received baptism, and about 30 after sermon were found on the anxious seat,—3 since have come out on the Lord's side, and no doubt will be added shortly to our communion. I am persuaded it is the Lord's work, and trust it is marvellous and glorious in my eyes—We have an appointed communion in Greensburgh on the 3d Sabbath instant, and hope my dear brethren in the Lord will be at the divine throne on our behalf—that we may on that occasion, enjoy the presence of the Lord and the effusion of his Spirit. Brother Sneed and Wilson were with me.

Your sincere Friend & Brother,
JOHN HOWE.

GLASGOW, KY.

Extract of a letter from the Rev. Laban Jones, to the editor of the Western Luminary, dated Mercer County, Ky. January 6th, 1829.

If you have not been informed of it, it may be pleasing to the christian readers of your useful numbers to know that the Lord has recently revived his work in a remarkable manner in the town of Glasgow. I have attended two four day's meetings there lately, when about 30 persons professed to obtain a comfortable hope of salvation, and each time left about 50 persons on the anxious seats. A letter from there yesterday informs me that 82 or 83 persons in all have professed religion during the revival, 51 have joined the Baptist and Cumberland Presbyterian churches, and the work is still increasing.

LABAN JONES.

CINCINNATTI, OHIO.

It would be ingratitude to God, to let the season pass without proclaiming our deep and reverential sense of his unparalleled goodness. Our city during the last year, has enjoyed a degree of health and prosperity, perhaps unrivalled in the history of modern times. And not only have her temporal prosperity and greatness proceeded with a rapidity, as if Jehovah had taken her under the shadow of his wings; but also, a glowing zeal, an earnest devotion to the cause of God and humanity, have distinguished the character of the last year. Every benevolent and good and holy purpose have received more attention, have acquired more friends, have taken a firmer and a deeper hold upon human hearts, than at any former period. To behold the love of God gaining the ascendant over the love of the world, must cheer the soul with the most delightful anticipations.

During the last year all the friends of the REDEEMER have been active. They have been advancing by mighty efforts, in the path of life. And God has blessed them with no common blessing!

The new year opens with prospects of new delight. Every rising scene brightens with the love and mercy of the Lord. The Rev. James Gallaher, whose labors were so *eminently blessed* amongst us during the last summer, arrived on the first day of the year, to aid us in the work—the *great work* of gathering in the travail of the Redeemer's soul. He is come up with us to the help of the Lord against the mighty, and we trust in the God of grace to crown his ministry with abundant success. All our prospects are joyous and happy. The societies of God's people seem full of fervor and devotion and good works. "The Lord hath done *great things for us*, whence joy to us is brought" *Pandect.*

Communicated for the Western Luminary

THE GRAVE OF THE REV. SAMUEL K. NELSON.

(*Extract of a letter dated Tallahasse, Florida, July 14th, 1828.*)

"At this place the circumstances of Mr Nelson's sudden death, were confirmed as I had before heard, and I could not leave without visiting his grave. From the little interest felt at this place about him, from want of knowledge of his character or some other cause, it was with difficulty I procured directions; and about ten o'clock, proceeded alone, in a north east direction; and having gone from the public square, about four hundred paces into the woods on the heights, just where the ground begins to slope towards the morning sun; I saw, among other "narrow tenements," the small paling enclosure; the top painted white, and the rest black—under a thick shade of oaks and hickories,—hung with gray curtains of long moss. I approached; but could see no inscription indicating the name. The covering of earth within, seemed to correspond in appearance with the time of his death. Over it has grown up some bunches of horse mint, and wild flowers. On the top of the paling at the west side, with my pen knife, I engraved the letters,—Rev. S. K. N.—It is not easy to describe my solitary emotions on this occasion. How often, (thought I,) at this hour of Sabbath morning, have the kindred families and neighbours of favored Danville and the Fork,—(those places united from their earliest settlement, in commerce, and social intercourse; in sentiment and sympathy;)—been gathering at the meeting house, to hear Mr. Nelson preach. All arrayed in clean, and comely apparel—infant innocence; blooming beauty; mature and manly wisdom; and virtuous, venerable, and prophetic age—all entered and seated.—First casting around the involuntary glance, in search of dearly beloved friends, to exchange a look of kindness; and each eye rests on the pulpit. When they behold the unmystical face of the modest minister, beaming with unaffected humility and devotion;—gone is each low, each anxious, uncomfortable thought.—After joining in the song and invocation, how each auditor listens delighted, while, from the sacred oracles, he holds up the sublime pattern of virtue—under great discouragements, superior to every difficulty; with humility, charity, and love, actively, and

cheerfully discharging the various duties of life. And, finally, receiving the appropriate—the great, and glorious reward—happiness here, and hereafter.—His life was the best comment on the doctrine he preached. Sudden and untimely was his death. Cut off in the vigour of life, while performing an act of charity for the Deaf and Dumb Asylum of Danville; among strangers, in a remote land, far from family and friends, his remains repose. Does the dust of departed patriotism, genius and virtue, excite the beholder to deeds of emulation? And will a pious people discharge an honorable—an easy debt of gratitude; and remove to their presence the remains of their faithful pastor, the victim of an act of charity! or will they let them remain forever unknown, in the remote and fortuitous wilderness! The sympathetic breeze shall wave the long melancholy moss, and sigh in the boughs—till the righteous shall receive their reward, from the hands of HIM, who forgets not the faithful though unfortunate friend!!!"

MORE MISSIONARIES TO AFRICA.

Rev. Messrs. Hencke, Salbach, Holzwarth and Schmid, late of the Basle Theological Seminary, sailed from London, October 11th, as missionaries to Acra, on the Gold Coast, in Western Africa, where there is a settlement of Europeans. About the same time, Messrs. Monro and Peck sailed for Sierra Leone, and Mr. and Mrs. Marshall for the River Gambia, under the patronage of the Wesleyan Missionary Society.

It is interesting to see the standard of the cross erected at so many points on the borders of that vast empire of sin, which, we know, will in due time be converted to Christ.

Beginning at the Northern shore of Africa, we find that all the principal towns, such as Tripoli, Fez, Algiers and Morocco have been occasionally visited by the Mediterranean missionaries, who have not failed to sow some seeds of Gospel truth, both by conversation and the distribution of the Scriptures.

Passing Westerly, we find in latitude 13 deg. 30 min. North, a missionary station at the mouth of the Gambia, where the Rev. Mr. Dawson, is labouring, and is now to be reinforced by Mr. and Mrs. Marshall.

A few degrees further South, is the English Colony of Sierra Leone; and in latitude 6 deg. 26 min. the mouth of the Mesurado River, where is located the principal settlement of the American Colony. In both these Colonies a number of faithful missionaries are stationed.

Acra, the place to which Messrs. Hencke, Salbach, Holzwarth and Schmid are destined, is in latitude 5 deg. 31 min North.

In the Colony of the Cape of Good Hope, missionary stations are scattered all along the South-East coast, to the distance of 630 miles from Cape Town, besides several in the interior.

Passing Northward, on the Eastern coast, we find, opposite Mazambique, in South latitude 12 to 25 deg. the Island of Madagascar, where 4000 children are under missionary instruction, and the news of salvation is regularly proclaimed.

Between latitude 7 and 16 deg. North lies the country of Abyssinia,—a most inviting field which two or three missionaries are preparing to enter, encouraged by Girgis, (a commissioner from the King for ecclesiastical purposes,) who, if not already converted, has been brought by his intercourse with them in Egypt, to second their views with the greatest interest and delight.

Finally, we come to Egypt; and here too there are missionaries, though but few in number, and laboring amid various discouragements.

By the return of Prince Abduhl Rahhaman to the land of his fathers, the religion of the Gospel will be carried quite into the interior, and into a royal family, through whose influence, directed by the Spirit of God, it is impossible to say what effects may be produced.

These, it is acknowledged, are only bright spots on the face of darkness; and are cheering only as compared with what Africa was a century ago, and as affording indications of the approach of that day when "Ethiopia shall stretch out her hands unto God."—*N. Y. Obs.*

JEWS IN POLAND.—The Rev. J. G. G. Wermeleskirch, a missionary of the London Jews Society at Posen, in Prussian Poland, remarks that during his residence there, (only a few months, we believe,) thirty three individuals of the Jewish nation had applied for instruction in Christianity and for baptism. Of this number, eleven withdrew, nine were dismissed on account of unworthy motives, two were sent to the Dusselthal Institution, and the remaining eleven were either baptised, or had gone to other places for the same object.—*N. Y. Obs.*

Levi Wolff, a brother of Joseph Wolff, the missionary, has lately renounced Judaism, in Bohemia where he was reader in a synagogue—has removed to Dresden, and is now, with his wife, who is like-minded, receiving Christian instruction in the family of Mr. Goldberg, a missionary of the London Jews Society. *Ib.*

A FACT WORTH REMEMBERING.—In a letter to the Editors of this paper, dated December 23d, the Chaplain of the State Prison at Sing Sing, writes as follows:—I have lately made pretty thorough inquiry among the convicts here, for the purpose of learning who, and how many, have ever enjoyed the advantages of a Sabbath School. The result is, that *out of more than five hundred convicts* NOT ONE *has been found who has ever been, for any considerable time, a regular member of a Sabbath School; and not more than two or three, who have ever attended such a school at all.*" Here is a fact that speaks volumes. Any comment which we could make upon it, would only diminish its force.—*N. Y. Obs.*

ORDINATION

Of SAMPSON BURCH to the ministry, in the Baptist Church at Great Crossings, Scott County, Ky. Sampson is a full blooded Indian of the Choctaw nation, and for the last two years, a student of the Indian Academy, at Blue Spring. More than twenty of the Indian scholars have been recently baptized—before they return to their nation they are to be constituted into a church, when it is presumed, they will invite Sampson to the pastoral office.

On the same day another promising young Chocktaw, (brother Jones) about 20 years old, was put on trial, as a candidate for the ministry.—*Baptist Rec.*

DEATH OF MRS. JACKSON.

NASHVILLE, Dec. 27.

The death of Mrs. *Jackson*, consort of Gen. Andrew Jackson, which we hastily announced in our paper of Tuesday last, came upon our community like an electric shock. Arrangements had been made by the citizens of Nashville for a public dinner and ball on Tuesday, in honor of the General, and he was expected in town that morning, to receive the congratulations of his friends, and to partake with them a parting glass, preparatory to his departure for the seat of the national government. On Thursday preceding, Mrs. Jackson was attacked with severe pain in the arm, shoulder and side, and violent palpitation of the heart. Medical assistance however was soon afforded. On Monday she again complained of pain, and a slight fever returned, but in the evening about 9 o'clock, when the physician visted her, she appeared relieved and was free from pain. No alarming symptoms appeared, nor was it then supposed that her indisposition would be so great as to interfere with the arrangements of the next day. In about half an hour, however she sent for the physician, who was in an adjoining room, and before he could reach her, had fallen from her chair, and expired in less than two minutes. The immediate cause of this awful event is supposed to have been a spasmodic affection of the heart.

The funeral took place on Wednesday and was attended by an immense crowd from Nashville and the surrounding country.

Most sincerely do we sympathise with our distinguished fellow citizen in this severe and trying affliction. A whole nation sympathizes with him. At the moment of his high elevation, he is suddenly depressed and cast down. His hopes are disappointed, his plans deranged. Just as he is about to feel the weight of new cares, responsibilities and duties, he is deprived of that domestic solace, which he had been so long accustomed to enjoy, and is left, solitary as it were, in the midst of society, to enter upon the new theatre of action, where he had fondly anticipated the sharing of his honors and pleasures and anxieties with the much loved partner of his bosom. This is indeed a great and sudden reverse, and affords a striking lesson of the uncertainty of human happiness, a forcible illustration of the mixture of alloy with the richest and purest of human enjoyments.—*Nashville Banner.*

For the Western Luminary.

OBITUARY.

Departed this life, in this place, on the morning of the 7th inst. a few minutes before five A. M. Mr. DANIEL PRICE, of Versailles, after a long and lingering disease, which he bore with christian composure and resignation. Mr. Price made a profession of religion and united himself to the Presbyterian Church at Versailles, in May or June last. Since that time he has been a devoted follower of the Lord Jesus Christ. The disease under which he laboured was the most flattering and deceptive, consumption. He was not apprised of the near approach of death, until the evening before he died. When informed of this fact, *he arose and trimmed his lamp, and made ready to enter into the marriage chamber with the bridegroom.* About three o'clock, the writer of this article was called to visit him, and found around his dying bed his afflicted wife, and an attentive and kind young physician, whose conduct did credit to his head and his heart, with three or four members of the affectionate and attentive family where he had been confined for a length of time.—When the writer of this approached him, he took him by the hand, calling him by name, and said, "Pray for me, that the Lord Jesus may receive my spirit." He was asked if he had a firm confidence in the Saviour? He replied that *he had.* After prayer, he remarked that *God had fulfilled all his promises to him;* that he felt He was his present support. While his afflicted wife was weeping around his bed, he took her by the hand, told her *to do as well as she could,* and take care of their little child, commended them to God, bid farewell by shaking hands with us, said his hopes were unshaken, and fell asleep in Jesus. *Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit they cease from their labours, and their works do follow them.* Reader, pause, ask yourself, where would your soul be *this moment* had you died in place of this servant of Jesus. May we die the death of the righteous, and our last end be like his.

MARRIED,

In this town on Tuesday the 6th inst. by the Rev. N. H. Hall, Mr. LEMUEL SAUNDERS, to Miss SARAH WINSLOW, daughter of H. M. Winslow of this place.

In Columbia, Tenn. on the 1st inst. Mr. SAMUEL DAVIS MCCULLOUGH of Lexington, Ky. to Miss HARRIET CHRISTIAN WALLACE, granddaughter of the Rev. Samuel Davis, former President of Princeton College.

JUST Received and for Sale at Skillman's Book Store, Jordan's Row, Lex. A Discussion of Christian Baptism, as to its subject, its mode, its history, and its effects upon Civil and religious society. In opposition to the views of Mr. Alexander Campbell. By the Rev. W. L. M'Calla, Philadelphia. Subscribers to the work, will please to call, or send and get their Books.—All persons, in the State of Kentucky, holding subscription papers, for the above work, will please to send them, free of expense, without delay, to A. T. Skillman, with an order for their books. Those subscription papers that were sent to Philadelphia, will be returned to this place, where the subscribers, or their agents, must apply for the work.——Also for sale the Western Souvenir, published, at Cincinnati. Likewise a large assortment of Family Bibles—which will be sold very low for cash.

ARDENT SPIRITS.

A Pastoral Letter, from the Presbytery of Chilicothe, to the churches under their care

Dear Brethren,

At what particular period of time, the art of distilling ardent spirit was first found out; from what material it was extracted; by whom, and for what purpose, are questions which we are not able to answer: and well for us, they are not, to us, of great importance. It is probable that the art, in its beginning, was very limited, and that it has gradually advanced, to the enormous extent, at which we now behold it. Ignorant, however, as we are, of its early history; of its after progress and consequences, we know something more: and these, we know, have been vastly momentous. Perhaps no other human invention, has been so much abused, or been the occasion of so many evils, both natural and moral, in our guilty world.

Whoever was the inventor, it may be safely affirmed, that little did he think of the consequences, that were to result from his art. Little did he imagine, that it was to deluge the world with ardent spirits: that they were to become articles of common and every day's use; that the rage for them would become so great, that they would be extracted from almost every fruit of the earth; not sparing even the most necessary bread corn: that they would become a principal article of traffick, both foreign and domestic; causing waggons, boats, and ships to groan and sink under their heavy burdens: that, to supply the market, large distilleries would be employed, from one end of the year to the other; and, in many neighborhoods, so close together, as to almost darken the air with the smoke of their furnaces: that in many nations, and those the most civilized, the price of ardent spirits, annually consumed, would be more than sufficient to support the government: that many families would be wholly supported by the sale of this one article: that the air, not only in houses, but even in the streets of cities, towns and villages, would be perfumed with the scent of *rum, brandy, &c:* that they would be used to such excess, as to occasion, to thousands and millions of the human family, the most direful evils: producing, every day, and on every hand, insanity, wounds, bruises, redness of eyes, bloated faces, dropsies, and an innumerable train of diseases: idleness, poverty, open houses, neglected farms, ragged children, broken hearted wives, family and neighborhood quarrels, lawsuits, and crime of every description: burdening societies and charitable individuals with wretched paupers: filling county jails, and state prisons, with criminals, and destroying more lives every fifty years, than the sword does in a century. We say, little did the inventor think that these were to be the fruits of his discovery; yet such are the facts, which a faithful, unexaggerated history of ardent spirits, now presents to the view, of every candid enquirer.

Now brethren, had the inventor foreseen all these consequences, what ought he to have done? Supposing him to have possessed one spark of benevolence, what would he have done? Would he not have concealed the art! Or would he have divulged it to the world? Christian reader, suppose that you, now, were the only man in all the earth, who possessed the art of distilling ardent spirits: knowing, as you do, the manner in which men abuse that article, would you not think it your duty to conceal the art? Or can you mention any beneficial effects of ardent spirits, sufficient to overbalance all the evil consequences; and render it a duty for you, to instruct the world, in the art of distillation? We anticipate your answer; and doubt not but you will say: *Without an express command from heaven, to the contrary, my art should die with me: and were I commanded, by God, to reveal it, I should be sure he designed it as a sore judgment, on a wicked world, and a severe trial of the virtue of his own people: and in this point of light, I view his providential permission of the invention at first.* Dear brethren, would you not all, with one consent, give this answer? If you would, bear it in mind—forget it not, and we entreat you to act consistently.

It is true, you have not the art, now, under your control; but if the inventor ought, had he foreseen its consequences, to have concealed it: if you ought now to conceal it, were it in your power; surely it is the duty of every man, and especially of every christian, to lay the matter seriously to heart; and to endeavor, by all lawful and prudent means, to check, and if possible, put a stop to the desolating flood of intemperance. Brethren, you now see what is our object in addressing you at present. It is to stir you up to the discharge of this duty. Let no one say—*the case is hopeless*, and that nothing can be done. Something *can* be done—something *must* be done—yea, *much* will be done, whether we take a part in it or not. Will not *the kingdoms of the world, become the kingdom of our Lord and of his Christ?* Will not *satan be bound a thousand years, that he go no more forth to deceive the nations?* Will not *the earth be filled with the knowledge of the Lord, as the waters cover the sea?* And will not righteousness and peace abound, throughout the whole world? If so, can it be that intemperance will then abound, as it now does? Can it be that, in that day, men will, generally, be so enslaved to appetite, as to use ardent spirits as a common drink? Will they be consumed at the rate of forty thousand gallons yearly, to a single town, or small city? Will professing christians be in the habit of holding the bottle one to another; and in that way tempting, even their own children, to intemperance? If not, then much will be done. A great reformation will be wrought in the earth, with regard to the use of spirits; as well as in other practices: and we wish you, brethren, to have a large share in the benevolent work.

Do you ask, how is this mighty reformation to be produced? We answer, just in the same way that other reformations, in morals, are produced; viz. by moral means—by the general diffusion of light on the subject, and the good example of christians; accompanied with their prayers, and attended by the influences of the holy spirit. Thus it is that our Saviour makes his disciples *the light of the world;* and *the salt of the earth*

But look, brethren, the glorious work is already begun. An American Temperance Society, already ranks among the benevolent institutions of the day. Attended by a respectable number of auxiliaries, she is marching forward, in company with Bible Societies, Missionary Societies, and Tract Societies; to bless the world with righteousness, temperance and peace. Yea some good effects have been already produced. A number of towns and neighborhoods have, in a good measure, laid aside the common use of ardent spirits; and the results have been the most happy. Synods, Presbyteries, churches, and town meetings, have resolved that it is inexpedient to use ardent spirits, otherwise than as medicine: and this resolution, we have unanimously adopted. Much light, too, has been thrown upon the subject, of late years, by preaching, and by the publication of sermons, essays, and tracts, of various kinds, so that you are not now called to go foremost, or to labor alone in this great enterprise.

Had we addressed you on this subject twenty five years ago, we should have thought it necessary to prove to you, that ardent spirits are not, at all, calculated for common use—that they do not afford strength or nourishment to the body—that, as a drink, they answer no valuable purpose: while the use of them is the occasion of a great portion of the crimes and miseries of our wretched race. But now we attempt nothing of this kind. You have already received so much light on the subject, that, to offer you proof of these things now, we would consider little better, than offering an insult to your understandings. We take it for granted, that, in theory, at least, you and we are nearly agreed, on this subject. But, we are aware, brethren, that for such sinful depraved creatures as we are, it is much easier to theorise well, than to practice well; especially on moral subjects. We are aware too, that the difficulties which lie in the way of reformation, in the use of spirits, are peculiarly great. The multitude are yet on the other side; aided by all the force of ancient custom, strong appetite, confirmed habits, and modern fashions. Yet, we repeat it, the work must be done; and you must take a part in it.

Now, we advise you brethren, seriously to consider your past conduct, with reference to this matter. Shrink not from the review. Refuse not to look your sins in the face. Remember you must meet them all in that day, when God will bring every work into judgment; and the secrets of all hearts shall be revealed. If you have had a sinful hand in producing the horrid deluge, confess your sin, repent of it, and let the painful reflection quicken you, to the greater diligence, in your endeavours, to assuage the flood of intemperance.

Think how much of the deadly poison you have swallowed, in your lifetime: and how much time and money you have spent, for no better purpose, than to please your taste, and gain the esteem of a drunken world. Review your conduct, in this matter, at home and abroad: at the sideboard, in the field of labor, on journeys, at the feast, and in the tavern. Have you, by your example, by treating your friends, pressing them to drink, and by passing encomiums on spirits, enticed your children, and your neighbors, to a free use of the intoxicating draught? Have you, for the sake of gain, been engaged in distilling ardent spirits; while you knew that there was already, in the world, a thousand times as much as was needful; and that thousands were falling around you, by the fatal poison? Have you, from the same motives, had a hand in the horrid traffick? Have you sold your grain to the distiller? Have you bought and sold the liquid fire, and thus assisted, in causing the desolating flood to cover the whole earth? Have you done any, or all of these things? Think how different your conduct has been from that enjoined by the word of God: *Whether therefore ye eat or drink*

or whatsoever ye do, do all to the glory of God? How different from the resolution of the Apostle Paul, to eat no meat, while the world would stand, rather than cause a brother to offend? If you are not a drunkard, what a mercy! If you have children, and they are not all drunkards, what a mercy! But how many of those who fall victims to the fell destroyer, will be led into the fatal snare, wholly, or partly, through your influence, a day of Judgment only will reveal Will your conduct bear a comfortable reflection, on a dying day? If it will not, let it have a painful one now: and let it be your firm resolution, that while life lasts, you will, by the grace of God, endeavour, to undo the mischief you have done.

(To be coucluded next week.)

CUMBERLAND PRESBYTERIANS.

Report of the Committee on the State of Religion to the Synod of Cumberland, 1828.

Your committee, appointed to enquire into the state of Religion, &c. would respectfully report, that, after using their exertions to obtain information, respecting the different matters submitted to their enquiry, they are gratified to learn that the labors of your ministers have not been in vain. In many parts of the country, where they have labored, the tokens of divine approbation have been fully witnessed in the unbounded goodness of God, in carrying on the blessed work of saving souls, and some at least, of the flock of Christ, hail you as his under shepherds, in leading them forth into the delightful pastures of his grace

The number of professions during the last year, is 3,441, and of adults baptised 969. This, though a great increase, is not proportionable to the increase of your preachers. Why is this? Is it because there is not a God in Zion? or is there a want of spirituality in the ministry, and of faithfulness and zeal among the people? Have we become strong in ourselves, and not in the Lord? are we crying "the temple of the Lord," "the temple of the Lord," whilst we do not shew forth that holy fervor, which so conspicuously exemplifies the useful minister and zealous Christian? Should this become true, the consequence will be that God will forsake us, our flourishing prospects will fade, and we shall have reason to say, "Oh! that it were with us as in days past!"

With respect to the College under your patronage, your committee have good reason to believe that it is the general opinion of practical and reflecting men, that there is not, perhaps in the world, a seminary of learning, established upon a better plan, or that promises more extensive usefulness. Upon this subject recommendations are unnecessary. The excellent and salutary principles upon which it is founded, and its own striking developements speak for themselves.

Such have been the peculiar circumstances connected with the planting and culture of this literary vine, that its character, its prosperity, and much more, its ultimate downfall, would have a most powerful influence upon every part of that numerous, respectable and growing body, of which you are the head. In the estimation of your committee, this College is so entirely identified with our church, that not only our growth, but almost our ecclesiastical existence in the christian world is greatly dependent on its ultimate success. From information obtained of the numbers and strength of the societies under your care, your committee are assured that the plea of inability to perfect that establishment, cannot be sustained; but that, if it should fail, the want of zeal and industry among our preachers, or the want of public spirit and liberality among our people, will be the cause of its failure.

This institution, like all others of a similar nature, is dependent, at least in the outset, on the friends of religion and learning, and, urged by its necessities, you would do well once more to appeal to the hearts and hands of a generous public, for aid to this institution, which promises not only great usefulness to the Church, but looks to the period, when it shall be able to contribute its mite in filling up the measure of its country's glory

Your committee also learn that the Indian school under your auspices, is conducted with as much skill, and, perhaps, to more real advantage, than formerly This institution, no less meritorious, is also under embarrassments, and its calls for aid are quite imperious. Its object is, the dissemination of light and religion amongst the heathen; and therefore, it should be fostered and supported. The benefits resulting from this institution have been already realized, to a considerable extent; and we hope, under the blessing of Providence, its prosperity and usefulness will still be continued. The founders of this and the like institutions, may have finished their work and labour of love in this world, before that eventful period shall arrive, when "the heathen shall be given to the Son for his inheritance, and the uttermost parts of the earth for his possession."

The time, we hope, is not far distant when these children of the woods shall become cultivators of the soil, and their savage dispositions, so unyielding to any other means, shall be softened and subdued under the gentle influence of the gospel of peace. Then, when Zion shall put on her beautiful garments, and shall come up out of the wilderness, leaning on her beloved, shall be brought to pass this saying, "The kingdoms of the world are become the kingdoms of our Lord and of his Christ." What a delightful prospect is this! Is there one of Christ's true ministers whose heart does not glow with ardor, to be an humble instrument in promoting such a glorious and happy state of the world?

Your committee are happy to inform you, that great peace and love abound throughout your churches. Union of sentiment and harmony of feeling appear to be general. The more your doctrines and discipline are scrutinized, the more forcible is the conviction of their correctness and practical utility. Whilst all orders of Christians, in this our happy country, are rejoicing under the banners of civil independence, your preachers and people no less rejoice under their ecclesiastical government, which recognizes equal representation, and guarantees equal privileges. Through the labors and toil of our fathers, (some of whom have gone to reap their eternal reward) the Lord has seen fit to bless you as a people. Your "cords have been lengthened," and your "stakes have been strengthened." From a despised and unnoticed little company, you have increased, by the grace and blessing of God, to a numerous and respectable body. Shall we, in prosperity, forget him who hath prospered us!

The demands for ministerial labor are far more numerous than you are able to supply. "The harvest truly is great, and the laborers are few." That the Lord would send forth more laborers, and graciously condescend to overrule all the affairs of our infant Church, for his glory and the good of mankind, your committee would join with you in fervent prayer.

LABAN JONES, *Chairman.*

MATERNAL INFLUENCE.

(Furnished by a Clergyman for the Pastor's Journal.)

A pious mother in S. Carolina, who has a husband, moral but not devout, is in the daily habit of praying with her children. She lives in poverty and obscurity. Her house, containing one small room, is situated near a retired grove, to which, in the twilight of the evening, she goes, accompanied by her numerous family of interesting children, where she prays for them, and often for each one by name If, during the day, one of them has behaved *very improperly* that one is not allowed the privilege of accompanying the mother, brothers, and sisters, to their delightful place of evening prayer, but as a punishment is obliged to remain in the house alone. The child at the house, with all his disobedience, is not forgotten in the mothers prayer; and often the waywardness of some of the children present is remembered in her supplications. This method of uniting piety and affection, with maternal displeasure, acts with a salutary power upon their consciences, and gives them an early and lively perception of right and wrong. As might be expected, her son, a lad of promising talents, who has distinguished himself for the length and correctness of his lessons in the Sabbath School, after professing his faith in Christ, has with a cautious deliberation, which would have been honorable to age and experience, commenced his academical course for the ministry. Others of the children are anxious to obtain religion. This mother is cheerful, happy, and very industrious; and, on the subject of practical piety, is rich in knowledge, decided in purpose, and ardent in performing. *No other person can exert so happy an influence on the present character and future destinies of the young, as a mother of judgment, decision, and practical religion.*

BACKBITING.

There is a powerful propensity in human nature to what is properly denominated backbiting, i. e. to make the faults of an absent person the subject of familiar conversation. This is a vice so mean, so mischievous, so cowardly, so characteristic of littleness as well as malignity, that every holy man should be ashamed of it. O what wisdom, mercy and beauty is there in this direction: "If thy brother shall trespass against thee, go and tell him his fault betwee thee and him alone: If he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more that in the mouth of two or three witnesses every word may be established." If this rule was universally obeyed, three parts of the feuds and quarrels which destroy the peace and desolate the temporal interests of mankind, would be cut off.

A little while is enough to view the world in: Nature treads in a circle, and has much the same face through the whole course of eternity: Live well, and make virtue thy guide; and then let death come sooner or later, it matters not.

Poetry.

From Bowring's Matins and Vespers.

HYMN.

He who walks in Virtues way,
Firm and fearless walketh surely;
Diligent while yet 'tis day,
On he speeds, and speeds securely.
Flowers of peace beneath him grow,
Suns of pleasure brighten o'er him;
Memory's joys behind him go,
Hope's sweet angels fly before him.

Thus he moves from stage to stage,
Smiles of earth and heaven attending;
Softly sinking down in age,
And at last to death descending.
Cradled in its quiet deep,
Calm as summer's loveliest even,
He shall sleep the hallow'd sleep,
Sleep that is o'erwatched by Heaven.

Till that day of days shall come,
When th' archangel's trumpet breaking
Through the silence of the tomb,
All its prisoners awaking;
He shall hear the thundering blast,
Burst the chilling bands that bound him;
To the throne of glory haste,
All Heaven's splendours opening round him.

MISCELLANY.

IMPORTANT FACTS.

Extract from Mr. Storrs' Sermon in the National Preacher.

It is a fact, that the churches of this country are able to raise hundreds of thousands, where they now raise thousands, for the cause of benevolence, without impoverishing themselves, or even denying themselves a single comfort of life.

It is a fact that millions are wasted every year, in superfluities that were better dispensed with than allowed—and this too, by those who profess to "follow him that had not where to lay his head!"

It is a fact, that if our churches were *convinced* of the duty they owe to the world, they would cheerfully deny themselves the luxuries, and even many of the comforts, in which they now indulge.

It is a fact, that they are not yet convinced of their duty—nor are they sufficiently enlightened: the subject has not been laid before them in all its length and breadth, and urged with that frequency, plainness, and pungency, which its importance demands.

It is a fact that this indifference will never die a *natural* death—for it derives its support from the strongest passions of corrupt nature; and it requires the most vigorous and persevering application of truth to destroy it

It is a fact, that ministers are appointed of God to apply the truth; to attend continually on this very thing; and to pour the light of Heaven on minds clouded by ignorance and covetousness. And,

It is a fact, that if ministers neglect this duty, they will not only endanger themselves in the final judgment—but they will mislead the souls committed to their care—they will be instrumental of hardening multitudes in worldliness and—of obscuring the hopes of others; and of withholding from millions of their fellow sinners in heathen lands, that gospel which is able to prepare them as well as us for the great day of God.

And now, who that admits these facts, will decline or refuse the doing of what may be done, to draw forth the resources of the church, for the salvation of their world? Brethren, the time is short. Soon we shall meet our respective flocks at the bar of God: and if the Judge shall say to any of them, "I was an hungered, and ye gave me no meat —I was thirsty, and ye gave me no drink—I was a stranger, and ye took me not in—naked, and ye clothed me not—sick and in prison, and ye visited me not—inasmuch as ye did it not to the least of these, for whom I shed my blood, ye did it not to me —depart ye cursed;" what will be our emotions, should we hear them reply, "*Lord, we were never urged to this by those who came to us in thy name.*"

And should Almighty grace triumph over our sins—should the angel of mercy interpose between us and the wrath we deserve—how far away must we stand from that throne on which Jesus sits, surrounded by the prophets, and apostles, and martyrs of other days! How shall we lift up our heads among the Brainerds, and Martyns, and Halls of modern times, who counted not their *lives* dear to them, so that they might win Christ, and add jewels to his crown?

Never was the field of the world so fairly laid open to Christian cultivation; never were the means of rendering it productive of the fruits of righteousness so ample; and never were the encouragements derived from success so abundant, as at this day. What single enterprise, undertaken in the name and spirit of the Lord, has failed? What single blow has been struck at the kingdom of darkness, that has not caused gnashing of teeth? Even the labors of infidelity itself, and all the stratagems employed to obstruct the march of truth, have contributed to its furtherance. The wrath of man praises God; and the remainder of wrath is restrained. Surely, the Most High hath girded his sword upon his thigh—and rides forth prosperously in the cause of truth and meekness—commanding all who have enlisted in his service, to go on with him from conquering to conquer, till the nations shall be subdued before him, and till a great voice shall be heard out of heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

From the Visitor & Telegraph.

ASKING A BLESSING.

The reader will find in our last a communication under the head, "How to avoid asking a blessing." We are glad to see this subject alluded to. We can give no account of the origin of the custom, (that has now become almost universal) of dispensing with religious service at tea or supper; perhaps the custom originated in some such way as the writer supposes. At any rate, unless some good reason can be assigned for it, it ought not to be continued. If there is a propriety in looking up to God—expressing our gratitude—acknowledging our dependence, and imploring his blessihg when we set down to any of our repasts, why not at all of them?

That there is a propriety in this act is evident from the Divine command. "In every thing give thanks for this is the will of God in Christ Jesus concerning you." 1 Thess. v, 18. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x, 31. The propriety of this act is evident from the exsmple of Christ.—"And he commanded the people to sit down on the ground, and he took the seven loaves and gave thanks and brake and gave to his disciples to set before tham, &c. And they had a few small fishes, and he blessed and commanded to set them also before them." Mark viii, 6, 7. There are many other passages to the same purpose.

Again, the propriety of this act is evident from reason itself, for heathen and pagans who knew nothing of the Scriptures or of Christ s example, have been led to practice it from an internal conviction of its fitness.

With respect to the manner in which this duty ought to be performed, we subjoin a few excellent remarks from the writings of Dr. Watts: who observes,

We ought to have a due regard to the occasion, and the persons present; the neglect of which has been attended with indecencies and indiscretions. Some have used themselves to mutter a few words with so low a voice, as tho' by some secret charm they were to consecrate the food alone, and there was no need of the rest to join with them in the petitions. Others have broke out into so violent a sound, as though they were bound to make a thousand people hear them.—Some perform this part of worship with so slight and familiar an air, as though they had no sense of the great God to whom they speak; others have put on an unnatural solemnity, and changed their natural voice into so different and awkward a tone, not without some distortions of countenance, that they have tempted strangers to ridicule.

It is the custom of some to hurry over a single sentence or two, and they have done, before half the company are prepared to lift up a thought to heaven. And some have been just heard to be speak a blessing on the church and the king, but seem to have forgot they were asking God to bless their food, or giving thanks for the food they have received. Others, again, make a long prayer, and among a multitude of other petitions, do not utter one that relates to the table before them.

The general rules of prudence, together with a due observation of the custom of the place where we live, would correct all these disorders, and teach us that a few sentences suited to the occasion, spoken with an audible and proper voice, are sufficient for this purpose, especially if any strangers are present.—*Watts' Works*, 8vo edit vol. iv. p 160.

PROSPECTUS
OF
The Transylvanian,
OR
Lexington Literary Journal,

EDITED BY THOMAS J. MATTHEWS, A M.
Morrison Pro. of Mathematics & Natural Philo in Transylvania University.

TO diffuse more widely interesting and useful knowledge; to record the progress of discovery in the sciences and of invention in the arts; to mark improvements in the science and art of teaching; to advance the interests of education in all its departments, and to promote a pure and elevated morality, are the objects of "The Transylvanian." This work relies for patronage on those who have tasted the pleasures of knowledge, and whose patriotism prompts them to labor for its diffusion. Judicious efforts to increase intelligence in this Western country, which is soon to exert an important influence on the destinies of the whole union, should be kindly cherished by every lover of freedom. Should this work receive the necessary encouragement, the editor, aided by several literary friends, will diligently exert himself to fill its pages in a manner satisfactory to its patrons. The profits of the work, after satisfying all pecuniary demands, shall be devoted exclusively by the publishing committee to the increase of the Library and Philosophical Apparatus of Transylvania University.

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